

nothing. To him they are as if they were not. And so the Christian, while he slumbers, the truth of the blessed scriptures strikes a wandering eye; the vivid illustrations of the pulpit fall upon a careless ear; the season of meditation and prayer discovers an inattentive mind. What to him are the self-denial and activity of those determined men who are bearing forward the ark of God, and whose toils are compensated with the smile and love, and support of their Redeemer? What benefit to him is the truth, that some are resting from their labors, and chanting some strains of victory? What heed to the encouraging yet reproving voice, "Awake to righteousness and sin not?" He slumbers, and all these thrilling motives fail to effect their native tendency. The only influences that successfully operate upon him, are the exhalations of the dark, trenchant pool of sin. And thus: how disastrous their action! They benumb his powers, deaden the life-blood of his soul, tend to destroy every hope of virtue and happiness. Ah! what a melancholy scene! A slumbering Christian! A being placed under the most solemn obligations, situated in the most dangerous of positions, destined for the joys of heaven; yet insensible to his responsibility, his danger and his future loss! O! for a voice to thrill the soul of the slumberer. But weak and vain are man's unaided efforts. Breathe, Holy Spirit! breathe thy omnipotent energies upon the slumberer, help him, that he may effectually wake to effort and usefulness.

Intelligence.

From the London Record of September 18.

CONVERSION OF 27 ROMAN CATHOLICS.

To the Editor of the Record.

Sir,—Amongst the hills of Auvergne and in the Department of the Puy de Dome, is situated the town of Thiers. It is celebrated for its picturesque position, being placed on the steep declivities of rocks and mountains, which are adorned with chestnut trees, walnuts, oaks, and other striking ornaments of the forest. In front, and at no great distance, is the pyramidal Puy de Dome, with the chain of mountains of Mont d'Or and the Cantal; beneath them is the beautiful plain of Clermont, with the silver stream of the Dore winding its way through the midst, and all around, the rugged peaks and deep dark mountain ravines stand in striking contrast with sloping hills, clothed with vines and corn fields. The population of this town, computed at 15,000, is almost entirely employed in the manufacture of cutlery. One universal sound, the hammer clinking on the anvil, and the file rasping on the vice, continually strikes the ear in every street, and no other noise has disturbed from time immemorial, the dull uniformity of Thiers. During the terrible convulsions of the Revolution and the Empire, this place, indeed, as all others in France, had to deplore its youth sacrificed to foreign fields, and the news of some falling by the lake of Mantua, others at the walls of Saragossa, and others on the plains of Germany. But the regrets of such calamities have long since ceased to agitate the hearts of survivors, and nothing seems to occupy attention but to partake of food, to labor for its acquisition, and to die. About two years ago, however, the quiet of the scene was disturbed by a most unusual occurrence. The report was circulated, "There are Protestants arrived at Thiers; they are selling Bibles; they are praying, reading, conversing at the Bouillet." This intelligence acted like an electric shock on the somnolent population. Out rushed no less, it is asserted, than 2,000 persons towards the place, where one of the *colporteurs* of the Geneva Society was explaining in his simple manner the great truths of the Gospel. So furious were the mob, such their threats, their gesticulations, and their spirit, that the most serious consequences were apprehended. Not only had the colporteur to escape with the utmost haste by a way removed from the tumult, but the *Commissionnaire de Police* was obliged to prevent evil. The riot of this day will ever be a memorable fact in the history of Thiers! It might have been supposed that truth, meeting with such opposition on its first arrival, would have retired in dismay from the whole region, and that here at least, popery would be left in undisturbed possession of its victims; but such an opinion would have been the most erroneous. It has pleased the God of mercy to pour out his Holy Spirit so remarkably on this place, that a considerable number of persons are not only reading with attention the holy Scriptures, and affording good hopes of eventual conversion, but an infant Church of Protestant Christians has been already formed; and at the first sacrament, no less than twenty-seven persons, all of them formerly Roman Catholics, and all, in the judgment of charity, sincerely seeking eternal salvation, were partakers.

I have been residing in the midst of this little flock about a fortnight, and I am deeply affected with admiration at the work of Divine grace which is here exhibited. Eighteen months ago the very name of Protestant was scarcely known in the neighborhood, no right views of Christ and his salvation were in existence, the grossest superstitions of Popery, and the most reckless hostility divided the rivalry between them; in short, a moral midnight brooded over the whole population; now a religious impression has been produced of the most extensive character; not a family, perhaps, can be found, which has not conversed and thought and felt, either favorably or unfavorably on this great subject.

Up to this hour, the Protestant labors are the theme of universal and perpetual conversation. To my own observation the twenty-seven communicants above-mentioned, and several others, have been "brought from darkness to light, and from the power of Satan unto God," and it is known to God alone, how far eventually the blessings of the Gospel will be diffused in this region.

It is most interesting to mark the new converts, to observe their diligent study of the Bible, some of them even in old age beginning to read that they may peruse the sacred pages, to listen to them singing delightfully the praises of God in the beautiful hymns and tunes of our Geneva brethren, to hear with what simplicity and unction they lead the prayers of the congregation when invited to do so; and, above all, to notice that "where sin abounded, grace doth much more abound." The habitual deportment of the converts is highly consistent; the world cannot reproach them with ill conduct; some of their number, who had been notorious for drunkenness and other sins, are now eminent examples of temperance and holiness, and "the peace of God which passeth all understanding," reigns over the whole Church. I was exceedingly struck with the expression of countenance of many persons amongst them. There is a calm, solid happiness portrayed on their features, which no principle, no ideas, no events, however prosperous in life, nothing but the assurance of eternal glory, through the sacrifice of Christ our Redeemer, could ever produce.

You might anticipate, Sir, that the Romish priesthood has not been wanting amidst events of this character. The churches have resounded with anathemas pronounced against all persons embracing, abetting, or listening to Protestant doctrines. Anathemas have been hurled against the very individuals who would salute a Protestant in the streets. The crags and valleys of Auvergne are still re-echoing with the thunders of the Vatican and the

Tridentine Fathers—but what has been the result? God has made the "wrath of man to praise him." The cause of Christ has been decidedly advanced rather than hindered by these exertions. Not only curiosity has been the more greatly increased, and the greater attention awakened, but when exaggerated and false statements, pronounced against Protestants, have been in the sequel discovered to be untrue, the greatest good has resulted. Hoping, Sir, soon to send you more minute details in regard to these interesting occurrences, believe me, yours most faithfully,

JOHN HARTLEY.

Thiers, Puy de Dome, Aug. 5, 1838.

BOSTON RECORDER.

FRIDAY, NOV. 1, 1839.

[Excerpts and Abstracts from the Friend of India.]

BENGAL LITERATURE.

It contains but little either of historic or scientific truth. In morals, it is so imbued with idolatry and its associations, as to furnish little that is really valuable. Nevertheless, many of its proverbs and fables are not to be surpassed for truth and point. Of wit and humor it furnishes as rare specimens as are to be found anywhere. And much of its poetry, were it not filled with legends of existing polytheism, might be read with genuine gratification by men of the finest taste. So says the Friend of India.

SUNDAY NEWSPAPERS.

A check has been given to the publication of Sunday newspapers in Calcutta, by the interference of the Bishop. It is said in defence of such papers, that none of the labor of getting them through the press is performed on the Sabbath; this is not true; but were it so, the great evil of them lies yet deeper—in the bold avowal of a Sabbath traffic, the desertion of the holy hours by a trade in news; and in the invitation they give to an appropriation of the Sabbath to light amusement. Every friend of God and his country is bound to set his face as a flint against such profanation of the sacred day—for it is laying the axe at the root of every valuable institution of the land.

MERCANTILE ENTERPRISE.

Mr. Tudor continues to supply Calcutta with ice; and with his last cargo, he sent a fair assortment of grapes, which sold at two rupees per pound, and apples, at eight for the rupee, or three pence (six cents) a piece. "They are really delicious," says the Editor of the Friend of India.

PROGRESS OF REFORM.

In the Bengal Presidency, the vernacular languages of the country are now adopted in public business by order of the government, instead of the Persian language, which though foreign and unknown to the mass of the people, has been in use for 600 years in all the courts. The change has been violently opposed by the native officers of government because it affects the nefarious profits they have heretofore derived from the mystification of all proceedings under the veil of a foreign tongue. One galling yoke has thus been taken off from the necks of the people. The rulers and the ruled are now compelled to use the same language, and it will be strange if they do not henceforward understand each other better.

MEGPNNAISM.

This barbarous term designates a species of crime which has prevailed in India since 1826, and grew out of the Thuggee. The Thugs murder their victims to obtain their wealth. The Megpnna, imitate travellers to obtain their children, whom they afterwards sell into slavery. Their victims are generally chosen from the more indigent classes, whose disappearance is likely to excite little suspicion; and it is found more lucrative as well as more safe, to murder the poor for the sake of their children, than the opulent for their wealth. The number of the initiated into this mystery of wickedness, does not yet exceed three or four hundred. Efficient measures are taken by government to correct the evil. But, who must not exclaim, "Lord! what is man!"

AN IMPORTANT FACT.—A vast proportion of the natives in Calcutta are now indifferent to the decline of Hinduism, or the prevalence of Christianity, in the abstract. They regard them both as inevitable.

SAILOR'S HOME IN CALCUTTA.

This institution provides for seamen of every rank, suitable accommodation and living, on extremely moderate terms, with facilities for obtaining employment. 1,225 individuals have enjoyed its advantages the past year. The object is, to withdraw the seaman as much as possible from folly and immorality, and lead his attention to the truths and practice of religion; to provide a resting place for his body, a guard for his purse, a protector for his morals, and a church, where the sacred truths of his holy religion shall be addressed to him, in plain, simple, and appropriate language, with a view to making him, under the blessing of heaven, an honest, virtuous, and holy man. It maintains a successful competition with the punch houses. The number of seamen sojourning the last half year at the punch houses was 336, while those lodged at the Sailor's Home was 302. "The principal crimping house in Calcutta has in consequence closed its doors."

ORIENTAL SEMINARY.

The ninth annual examination of Gourmohan Audy's Oriental Seminary was held April 15, at the town hall, Calcutta. It is wholly of native origin and management, and boasts of as many as 500 pupils. The Chief Justice, and the Bishop of Calcutta were present—the former in the chair, and the latter taking a prominent part in the proceedings. The several classes displayed great proficiency in their studies, and were highly applauded by their distinguished examiners. The first class of ten, acquitted themselves with great credit in history, political economy, moral and natural philosophy, chemistry, geometry and algebra.

MEDICAL MISSIONARY HOSPITAL.

The building at Macao is capable of accommodating 200 patients. It has 19 spacious rooms on the second story, well ventilated, and as many corresponding ones on the ground floor; a garden and extensive compound, with three wells of water in the rear, and a yard in front. The building is of brick, strongly built, and the whole of the ground, say a third of an acre, belonging to it, is surrounded by a substantial wall. Here, augmenting relief is yearly afforded to the suffering Chinese, and facilities are created for the instruction of the young men of China in the principles of rational medicine and surgery.

THE BIBLE IN INDIA.

"There is every where," says the Bombay Oriental Spectator, "throughout the country, a readiness to receive the divine word; a considerable disposition to persevere in it; and a growing acquaintance with its contents." It is operating to the destruction of prejudices—which to the awakening and quickening of consciences which have long been lulled in dangerous repose—to the begetting of anxious enquiry—to the demonstration of the vanity of all human monuments and ceremonies—to the discovery of the excellence of the only name given under heaven whereby they can be

saved—and to the establishment of the grand principles of morality inculcated by the great Lawgiver.

GOVERNMENT ENCOURAGING CRIME.

"To increase the revenue, the sale of intoxicating liquors and drugs is pushed on in every collectorate, in a manner the most pernicious that can be conceived. We have seen dram shops multiplied under our own eye, in humble imitation of the beer shops, if not the gin palaces of England, and with the same results. Government must abstain from making criminals as well as exert themselves to amend and repress them." Where is the wisdom, or even the humanity of licensing the sale of the grand instrument of four fifths of the crime that agitates and oppresses community, and then punishing the criminals by incarceration, hard labor, and death itself? If ardent spirits must be sold at all events, to as many as wish to buy, then crimes must be multiplied at all events, indefinitely, and without end. If there be the power no where, of prohibiting the sale of intoxicating liquors, then there is the power no where of preventing the fourfold increase of crime. What is government in this case, more than a name? It is like false religion—has a name to live while it is dead!

OATHS.

The question is under discussion, in some of the papers of India, whether a Christian Magistrate can consistently and with a good conscience, be the administrator of heathen and Mohammedan oaths? When the Mohammedan makes oath on the Koran, the act is an acknowledgment of the divine origin and authority of the book. And, if a Hindu swears by a river, plant, or god of any sort, his act is a recognition of their divinity. It is pleasant to see questions of this nature getting hold on the public mind one after another—for they are invariably decided right in the end, though often the decision is not reached, till many years have passed away. Witness the suppression of infanticide, the suttee, the pilgrim tax, &c. &c.

GENERAL ASSEMBLY'S (SCOTCH) INSTITUTION AT MADRAS.

This institution was formed in April, 1837, when it opened with 59 pupils. At the close of the first year, it had risen to 200; and afterwards, to 277. Its numbers have since been somewhat diminished in consequence of the admission of Parish boys to an equal enjoyment of the benefits of the institution with those of caste. The evil will not be of long continuance however. The institution is missionary in its character: though in its present stage it may be viewed as a Normal Seminary, to raise up native teachers, imbued with Christian principles, and with sound and useful knowledge. At a more advanced stage, it will assume the form of a college for training as native missionaries, all who shall willingly give themselves to this responsible work, furnishing substantial evidence of genuine love to Christ, and a desire to save the souls of their countrymen. The animating soul of the system, is a thorough Bible instruction; and its great instrument is, the plan of mutual examination of each youth by his fellow.

AN IMPORTANT SENTIMENT.—"A community cannot be built up or prosper, without piety and virtue. If there are no ministers and ordinances of religion, there can be no religion; and, without it, no circumstances however favorable, can prevent the people from becoming vicious, degraded and miserable."

A REVIVAL IN SCOTLAND.

A letter from the clergyman of St. Luke's church, Glasgow, to a minister in Halifax, published in the last "Guardian," states, that there is just now, in the parish of Kilmyleth, 11 miles from Glasgow, under the ministry of a brother of Dr. Burns of Paisley, "a striking revival, as marked as any of the revivals about the middle of the last century. It is universal in the parish, and the most abandoned of the people are under deep concern. There is worship every day in the church, and many a night do the people spend at prayer-meetings among themselves. Last week, a similar revival took place in St. Peter's church, Dundee." [See last week's Recorder.]

Who can tell but that the Lord is about to revive his work throughout Scotland and New England as he did about "the middle of the last century?" Are there not some tokens of it? Do not the signs of the times indicate it? "Whoso is wise, and will observe these things, shall understand the loving kindness of the Lord."

CAPE BRETON.

Four additional teachers have been sent to this island, by the Ladies' Association of Edinburgh. They are all very intelligent and pious persons, intimately acquainted with the Normal system of teaching, and zealously attached to the cause of education. The penury and ignorance of the islanders is said to be great, and their unfortunate situation still lately much overlooked. But Christianity has at length opened the eye and heart of benevolence upon them.

CHRISTIAN UNION.—More than twenty ministers and congregations of the Original Burgher Associate Synod, (Scotland) have made arrangements for joining the established church of Scotland. An ancient breach is thus in progress of healing. May it prove the beginning of a better day in Zion—particularly in the Presbyterian church, whether of Scotland or America.

DIVISION AND HARMONY.

The final vote in the Original Burgher Associate Synod, on the question of union with the established church, was passed by a majority of 26; 39 for it, 13 against it. The majority frankly felt the Synodical books in the hands of the minority, with the understanding that both parties should have equal access to them, and that no attempts at litigation, in respect of civil property should be made on either side; but that any questions of this kind that might arise, should be settled by Christian arbitration.

SYSTEMATIC LIBERALITY.

The General Assembly of the church of Scotland earnestly recommended to all the ministers of the church, to make collections every year, on behalf of each of the four prominent schemes of the Assembly; viz. Education; Foreign Missions; Church Extension; and Colonial Churches—on the following Sabbath: viz. the 2nd in July, the 2nd in October, the 2nd in January, and the 2nd in April. Should this recommendation be carried into effect, as is doubtless will, how delightful will be the spectacle of a whole body of churches pouring their gifts into the Treasury of the Lord on the same days, and with the same specific object before them. The pastors are required to give a week's previous notice of each collection, and to act as agents for reporting and transmitting the amount collected to the treasury of each presbytery.

BISHOP GRISWOLD.—The venerable Bishop Griswold, says the Warren Star, in his address a few weeks since, to the Diocesan Convention, observed that since he exercised the Episcopal office, a period of twenty eight years, he had admitted one hundred and forty eight to the order of Deacons, and one hundred and eleven to the order of Priests; and during the same period he had administered the rite of

confirmation to nine thousand eight hundred and fifty three persons; and in the same time must have travelled about seventy thousand miles.

GENERAL ASSOCIATION OF NEW YORK.

This Body have 120 churches in their connection; and many other congregational churches, now independent, or in other ecclesiastical connections, are found within their bounds. They have at present about 100 ordained ministers, and 25 licentiates. Many of the churches are small in point of numbers, and feeble in pecuniary means and moral resources. But most of the Associations have been visited with refreshing the past year, and many of the churches have enjoyed exceedingly great and precious revivals. Some have more than doubled their numbers. Increased attention has been given to the establishment of a permanent ministry. Many churches last year without pastors, have been supplied. More have been settled than at any former period of the history of the Association.

The Pastoral Letter strongly urges on the churches and individuals, union of effort, union of design, and union of sentiment, in the promotion of the Redeemer's kingdom. It exhorts to an earnest maintenance of the doctrines and principles of revelation, which are never to be abandoned on any consideration; and claims for the cultivation of deep personal piety, a paramount importance.

On the subject of the establishment and continuance of the "settled ministry," it is particularly distinct and emphatic; and affirms that the frequent changes in the ministry, which have been an prevalent for years past, are a material detriment to the spiritual interests of the churches; and that under a fluctuating ministry they are constantly growing weaker instead of stronger. And experience verifies this statement.

Churches that are blessed with faithful pastors, are exhorted not to undervalue their labors, but to co-operate with them—to strengthen and perpetuate the pastoral relation, and to throw the mantle of kindness over the faults of their pastor if he has them, instead of publishing them to the world.

It calls upon the destitute churches by all that is sacred and dear to them, to lose no time in providing and settling a pastor over them, and asks of those, who think themselves unable to support the gospel—"how can you afford to live without a pastor?" "Shall God's own appointed instrumentality of building up Zion and saving the world be neglected?" All are then exhorted to engage zealously, and on principle, in every good work, in consideration of the shortness of time, the nearness of eternity, and the glory of the crown that awaits the faithful.

REVIVAL.—A recent revival in the Baptist church of Columbus, Ohio, commenced in a female prayer meeting; and since December last, 91 have been added to the church. It is known that many female prayer meetings are maintained through the land, and they are salutary in their influences to some extent; but may they not become more so? Is there not room, and is there not a solemn call from heaven and earth for more fluency of spirit, and more zealous efforts in such meetings? Where? O where—are thousands around us soon to be told, if the spirit be not poured out from on high—"tell us—where?"

HOME MISSIONS.

"Under present circumstances, the Committee feel that if our missionaries in destitute settlements would construct instruction in a public school with their labors, they might maintain their post, and be instrumental of saving many souls."

This sentiment is taken from the last report of the Executive Committee of the Rhode Island Home Missionary Society. Can it be just? Is this "the right plan to preach the gospel?" to the feeble congregations of Rhode Island? Perhaps it is—under present circumstances; but before such a conclusion is adopted, it ought to be very carefully considered in its various bearings.

School teaching, is indeed a secular employment. It is also laborious and exhausting, beyond any other employment. To be successfully prosecuted, it must engross the whole of the teacher's disposable energy. Let his mind be divided between this and any other intellectual labor, not immediately connected with it, and his popularity and usefulness will at once decline.

Preaching the gospel, is essentially a religious employment. It makes very large and constant drafts on all the energies of the heart and mind, and also on all the activities of the body. There are the labors of the study, of the closet, of the family circle, of the lecture room, of the prayer meeting and the sanctuary, of which none can be omitted, nor superficially performed, but at the entire hazard of usefulness. "Totus in illo," is an inscription that must be read of all men on the forehead of the MINISTER, or, he will labor in vain.

Hence we infer, that the office of school teacher and that of a preacher of the gospel, rarely, if ever, meet in the same person, without essential detriment to his usefulness. Whatever labor he performs as a teacher, is so much subtracted from his labors as a preacher; and vice versa. He cannot draw upon the energies of nature beyond a certain limit; up to that limit he is bound to draw for either employment; and without doing so, he becomes unfaithful to the trust reposed in him. If he attempt to go beyond that limit, his health fails, and soon he perishes from the earth.

Instances may have occurred, in which for a little time a man has combined in himself the two offices, and met the expectations of his employers in both of them. These however are very rare, and form only exceptions to the general rule. They are cases too, in which the individual has had the advantage of much previous experience in the work of the ministry, and a good stock of carefully prepared discourses.

The young man—the man who is fitted by the order of his piety and the warmth of his social feelings, to do good amid the waste places and feeble churches of Zion, and who has yet hardly planned his wing for an easy ascent among the stars, or an adventurous flight amid the clouds and darkness of systematic theology, forms not one of the exceptions. As certainly as he dooms himself in his early days, to "teach the young idea how to shoot," amid the bustle and dust of a school room, and at the same time perform the duties of a minister, he condemns himself to perpetual insignificance and uselessness in the sacred office. If good for any thing as a teacher, he is worthless as a minister. If good for any thing as a minister, he is worthless as a teacher. "No man can serve two masters." It becomes every man therefore to choose his own office, his own master—and stick to his choice, till the Providence of God, by death or otherwise, take it from him.

Paul labored at tent making; a very different employment from school keeping. The one, like all other manual labor, is invigorating to the mind, the other debilitating. The one formed no interference with his main business, for he could preach the gospel constantly to his fellow laborers; the other ab-

sorbed the very energies that are essential to the success of the ministry.

Missionaries maintain schools among the heathen. They maintain them however by a general superintendence, rather than by personal teaching. And such a superintendence ought to be maintained by ministers over common schools every where, without claiming "fee or reward." But whoever would avoid secularizing and crushing the holy ministry, must be careful not to encourage ministers to become schoolmasters; and specially careful not to make their support dependent on their popularity in an office foreign to that in which God has installed them.

WORCESTER HARMONY CONFERENCE.

[From our Correspondent.]

The annual meeting of the Worcester Harmony Conference was held, Tuesday and Wednesday, the 23d and 24th Oct., at Upton.

Tract Society.—The first object that came up, at the public meeting, at 2 o'clock on Tuesday, was the Tract Society. The Secretary, Rev. Mr. Grovernor, read a report, from which it appeared, that an agent had visited that part of the State, for the purpose of circulating the bound volumes of the Society. Very happy success followed this effort. In three towns, where the brethren came up to the help of the agent, 3,330 volumes were circulated, including 69 sets of the family library, at an expense of \$1,170.62.

A professed Universalist, whose wife had recently become pious, refused to take the volumes. He was told what they contained. He said, "I know what they contain; and I know if I take a set of those books I shall spend more time in reading them, than I can afford to spare from my work." A member of the church testified that he found a vast difference in his religious feelings, while he kept one of these volumes by him to read daily, from what he usually experienced. He said it kept him near eternity.

The meeting was addressed by the Rev. Mr. Bliss, in his usual happy style.

Bible Society.—In the report of the Bible Society, which was read by the Secretary, Rev. Mr. Edwards, it was stated that six of the churches, which had been addressed on this subject, had contributed \$239.11.

Foreign Missions.—The Secretary, Rev. Mr. Beach, in his report, stated that the cause of Foreign Missions had been presented to most of the churches with good effect. The whole amount reported as contributed to this cause, during the year, was \$1,217.20.—The Rev. Mr. Spaulding made an address, bearing upon the interests of the Bible and Foreign Mission cause, to which the congregation listened about an hour with the most absorbing interest. The Rev. Mr. Smith, missionary from Syria, was expected at this meeting, but he did not arrive,—on account of some misapprehension as to the time the cause of missions was to come up,—till Wednesday morning. But such was the interest the Conference felt in this subject, that they gave him a liberal portion of Wednesday forenoon to address the meeting. Mr. Smith's remarks, which were peculiarly impressive and instructive, were followed by remarks from several members of the Conference, both clergymen and laymen, in support of the following resolution, which was passed with a great deal of spirit:—

Resolved, That in the present circumstances of the American Union, and in reliance upon the grace of God, we double our contributions, the present year, for its aid.

From the spirit manifested at this meeting, I am confident this noble object of benevolence will receive hearty and liberal aid from the churches of this Conference the present season, in addition to what they have already done.

Sabbath Schools.—A sermon was preached on this subject, Tuesday evening, by the Secretary of the Massachusetts Sabbath School Society.—The rules of the Conference were so altered, as to give the Sabbath School cause a place among the objects of benevolence which come before the Conference at their semi-annual meeting in April. This arrangement is highly auspicious for this subject. On Wednesday, Mr. Ballard made a statement respecting the Missouri enterprise of the Massachusetts Sabbath School Society. At the close of his remarks, one of the members of the Conference offered the following resolution, which was adopted:—

Resolved, That the resolution of the Board of the Massachusetts Sabbath School Society, "to extend pecuniary aid to the Missouri Sunday School Union, so far as the means can be obtained," meets with the hearty approval of this Conference; and that we recommend to the Sabbath Schools and churches within our limits, a co-operation with the Board in this enterprise.

Some further remarks respecting the meetings of this body and the state of the churches connected with it, I must defer till next week.

BOSTON BAPTIST ASSOCIATION.

This Association was formed in 1812, by members of the Warren Association, and now embraces 36 churches, 27 pastors, and 5,486 members. It holds annual meetings in September, to which each church sends two or three delegates, with its pastor. The last meeting was held at Woburn. Sermons were preached by Rev. W. Phillips, of Charlestown, Rev. R. Turnbull, of Boston, Rev. B. Stow, of Boston, and Dr. Sharp, the Moderator. Much time was devoted to devotional exercises, which were calculated to warm the hearts of all present. It was recommended to the churches to observe a day of humiliation, fasting and prayer near the close of the year, imploring the return of the Holy Spirit. A circular letter was also addressed to the churches belonging to the body, on the importance of sustaining by their personal attendance, church meetings for devotion and other purposes. While the churches in general are harmonious and prosperous, it is still lamented that but few of them have enjoyed a season of refreshing from the presence of the Lord during the past year.

BOSTON BAPTIST SABBATH SCHOOL UNION.

The annual meeting of the Boston Baptist Sabbath School Union was held on Thursday evening, 24th ult. The report was read by the Rev. Mr. Howe, the Secretary of the Society. The schools connected with the churches were represented as having been generally prosperous during the year; though there had been no general revivals. In these schools there are 210 teachers and 1,398 scholars; being an increase of 41 teachers and 149 scholars. Thirteen scholars and 9 teachers have been hopelessly converted since the last annual meeting. There are connected with the local schools, under the care of this Union, 97 teachers and 591 scholars; though as many as 860 have received instruction in these schools some part of the year. Seven teachers have been hopelessly converted. In some of these schools there have been many obstacles to contend with. But the teachers have met these obstacles with a perseverance and zeal highly commendable. In two of the local schools a society has been formed for the purpose of furnishing clothes for needy children.

There are connected with this Union, in all, 15 schools, embracing 312 teachers and 1,973 scholars. Thirty-two teachers and scholars have been convert-

ed, which is a somewhat less number than were reported last year.

Mr. Howe has labored, the last three years, under the direction of the Board of this Union, as a sort of Sabbath School and city missionary. His labors have been principally confined to the local Sabbath Schools and to the poor. He holds meetings during the week and on the Sabbath, and visits among the needy to administer to their temporal and spiritual wants. During the past year he has visited in 230 families, embracing about 1,000 souls, for whose good he has labored. There can be no more important field of labor, (if there are those more imposing and more congenial to the feelings of a man of taste and refinement) than the one occupied by Mr. Howe, and so his brethren seemed to regard it; and they are resolved that this field shall still be occupied.

THE FAMILY ALTAR.

No family arrangements are complete, till the Domestic Altar is reared up. Family prayer is to be regarded more in the light of a privilege than a duty. By this, we do not mean that we are not under obligation to perform it; but that the privilege of assembling our households, and together bowing morning and evening before God's Altar, to worship the Creator and Preserver of all men, is so great that it would seem superfluous to urge it as a matter of duty. Nevertheless, as many, even of those who call themselves Christians, do neglect this service, it may be proper to show the ground on which it is urged as a matter of obligation. And

1. It is dictated by the voice of Nature. We are dependent beings, and our numerous wants are continually calling upon us to look upward to the Father of Lights, from whom cometh down every good and perfect gift. When we have "laid us down and slept, and awake, because the Lord sustained us," the voice of Nature calls upon us to lift up to Him our grateful thanks. When we enter upon the duties of the day, a sense of our own weakness, and of the dangers and difficulties to which we are exposed, calls upon us to "commit our way unto Him, that He may direct our steps." When we surround the social board, spread with His bounty, surely we ought to remember the Giver, and raise the voice of thanksgiving and of supplication for continued favors. When "the day is past and gone," it is meet that we should again assemble, and present our united thanks for the guidance and protection of a kind Providence through the day, and supplicate the forgiveness of our sins, and seek his watchful care through the night. That all this should be by the united act of the whole family seems not only right and proper; but to be dictated by the fact that the blessings received and sought are family blessings.

2. It is enforced by the example of holy men of old. Whenever the patriarchs rested in their soirées, they erected an altar for the worship of God; and we may reasonably infer that they called around them their families, to present their united worship before the Lord. It was said of Abraham that he would command his children and his household after him, to walk in the ways of the Lord. But how could he do this, if he did not himself lead them before God's altar? Joshua says, "As for me and my house, we will serve the Lord." Certainly implying household worship. After David had brought up the ark to Jerusalem, dancing with all his might, and rejoicing before it, he "returned to bless his household."

3. This duty is implied in the injunction to parents to Train up their children in the nurture and admonition of the Lord. How can they do this, if they never lead them to the mercy seat, where all spiritual blessings are obtained.

4. Family Worship is indirectly enjoined by the curse pronounced upon those who neglect it. The prophetic denunciation, "Pour out thy fury upon the heathen that know thee not, and upon the families that call not upon thy name," teaches by implication, the duties of families to worship God, in their associated capacities. And, in another place we are told that the "curse of the Lord is in the house of the wicked;" while the wicked are spoken of as those that "cast off fear and restrain prayer—before God." Awful thought! Could the wicked pray—could they open their eyes and see "cursed of the Lord" cursed of the Lord? written upon the walls of their house, upon their gilded couches, their downy beds, their tables of luxury, and all their splendid equipage, how would they start back with horror!

NEW PUBLICATIONS.

THE THEATRE, in its influence upon Literature, Morals and Religion. pp. 110,

number than were re-
lating to the "new self-supporting system" of Mr. Rich, it
may possibly succeed under his personal supervision,
and while it has the freshness of novelty, in his own
mind, and while his own character is staked on its
success, but beyond this, our credulity cannot go. It
is rather unfortunate for Mr. R. that his printer has
not shown himself better acquainted with some of the uses
of the pen, and with some of the canons of criticism.
Could we conscientiously give his "system" a strong
recommendation that it carries along with it, we
should do it cheerfully; but it seems to us to involve
too palpable a violation of the old adage, "One
thing at a time," to allow the faintest hope of any
good and permanent results from its adoption any
where, except in Troy, New Hampshire.

UNIVERSALISM, a modern invention, and not ac-
cording to goldsmiths. pp. 237. 18mo. By An-
drew Royce, acting pastor of the Congregational
Church, Williamstown, K. Second edition, with
an examination of certain reviews. Boston pub-
lishers, Whipple & Danvers, 1839.

We were highly gratified with the first edition of
this work, and very sincerely recommended it to the
perusal of all, who wish candidly to examine the
claims of Universalism to a rank in the Christian
world of denominations. We are still more gratified
to receive a "second edition," revised and en-
larged, and thrown into a form still better adapted to
perusal, and a popular use, than the first. And it
is believed that any work of candor, and of very mod-
erate powers of investigation only, will arrive, volun-
tarily, at the same conclusion with Mr. Royce,
that he will give himself time for enquiry and reflection;
and in a deliberate conviction that Universalism is
wholly irreligious. It has nothing to distinguish it
from the grossest infidelity, but a name, and a dress.
It is not one conservative principle—no redeeming
feature about it. It is a scheme of universal dan-
ger—ravenous to the temporal, spiritual, and eternal
interests of man. The spirit of the volume is dis-
passionate, long-suffering and kind; the style is plain,
clear and intelligible throughout, somewhat want-
ing over them, that fervor which marks the best style
of the essay, in distinction from the pulpit discourse.
The argument is well sustained at every step, and
would only be rendered more clear and effective,
by greater condensation. If the author will pardon
the suggestion, and bear it in mind in the preparation
of future editions, in our opinion he will benefit both
himself and them that read him.

THE LIFE AND TIMES OF MARTIN LUTHER.
By the author of the "Three Experiments of
Living," &c. &c. Boston, Hilliard, Gray & Co. 1839.

This volume, it is necessary to say, does not rank
as a life, but as a "graphic sketch" of the
great Reformer. It is a "graphic sketch" indeed,
of the subject in hand; and portrays some of his prom-
inent characteristics with much vividness and beauty.
And the fiction that is "interwoven" with the
facts of his life, for the purpose of giving animation
and zest to the narrative, are well fitted to secure
their object. But the line of demarcation between
truth and fiction is not so broad and clear as it should
be, and will be wholly unobserved by those who are
not already familiar with the veritable facts in the
case. With us, this has the force of a strong objec-
tion to the plan of the work, and to a part of its ex-
ecution. Still, it is not possible, judging from our
experience, to commence the reading of it without
finding it: it has powerful charms, independent of
its merits; and to few readers will be rendered
so powerful by the mingling of love scenes, with the
grave conversations and numerous labors of the Augus-
tine monk and Wittenburg professor. It would
gladly as given us so much pleasure, with an unqual-
ified approbation of her labors, if we had no fears that
it is to depreciate the character and bene-
fits of the Reformation and its main instrument in the
eyes of her readers. Perhaps these fears are ground-
less. Certainly they are not indulged without regret.

BREATHING BAD AIR. A Health Tract. No. 6.
By Dr. Wm. A. Alcott. pp. 56. 12mo. Boston:
G. W. Lippitt. 1839.

A highly important subject, treated in the best
manner, and demanding the attention of every man,
woman, and child, who is self-entrusted with life and
health, and who has not forgotten the sixth command-
ment.

THE WESTMINSTER ASSEMBLY'S SHORTER CATECHISM. pp.
72. 32mo. Boston: Massachusetts Sabbath School
Dispensary. No. 13 Cornhill. 1839.

"Explanatory notes and select proofs" are furnish-
ed in this neat edition of the invaluable Compendium
of Christian doctrine. They add much to the value
of the original; because they present in a short space,
and with great accuracy, the strong scriptural grounds
on which the noble Assembly of Divines base their
beautiful superstructure of truth.

MY BAPTISM.
Mr. Editor, I rejoice in the evidence that our
churches are turning a more special attention to the
subject of infant baptism. The Recorder has recently
contained some very important and interesting
articles on this subject; and we are glad to see that
it has given us every week, till every minister and
Christian connected with our churches, shall regard
the precious covenant with some of the same interest
with which it is regarded by its glorious author.

THE CIRCULATION OF MY BAPTISM.—A little book
recently published by the Mass. Sabbath School So-
ciety, would be very valuable at the present time.
The following remarks and suggestions, respecting it,
are from the S. S. Visitor. "My Baptism," is taken
from the "Baptized Child," by Rev. Nehemiah
Adams, and is published in its present cheap, at-
tractive form for the purpose of securing for it a more
extensive perusal among the children of the church.
It is addressed particularly to a baptized child and
parent, and is exceedingly practical. We see not how
any child or youth, on whom has been sealed the
seal of the everlasting covenant, unless awfully harden-
ed, can read these pages without solemn reflections.
It is just such a book as we should be glad to put into
the hands of all those who have been dedicated to
God in the holy ordinance of baptism.

THE EXPENSE INCURRED TO THE ADOPTION OF THIS
system will be small, while the results to be an-
ticipated will be most happy. The books, in paper
bound, are obtained at the Depository, No. 13 Cornhill,
Boston, at 2 cents each.

I would suggest to parents, whether they might not
advantageously distribute some of these little books
in their parochial visits. A word dropped to a bap-
tized child or youth, accompanied with a present of
this little volume, might prove good seed, from which
a harvest may hereafter reap a golden harvest.
We have also printed the substance of a suggestion,
which would also be printed through the Recorder,
which they might not, in some way, secure a circu-

lation of the whole work—"The Baptized Child,"
among the people. There surely cannot be an un-
prejudiced parent in a congregational church who could
read that book prayerfully, and still neglect to dedi-
cate his children to God in baptism. C. S.

ECCLÉSIASTICAL.
DEDICATION.—The meeting-house lately erected
for the use of the Congregational Church and Society
in Otisfield, Me. was dedicated to the service of one
God, Father, Son and Holy Ghost, on Wednesday,
Oct. 3d. The services were performed in the follow-
ing order. Introductory Prayer, and Reading Scrip-
ture, by Rev. C. F. Page, of Bridgton; Dedicationary
Prayer, by Rev. John A. Douglass, of Watford;
Sermon, by Rev. J. P. Richardson, Pastor of the
church; Concluding Prayer, by Rev. Mr. Perry of
the Methodist Church. The day was pleasant, and
a large concourse of people attended to unite in the
solemnities of the occasion. The house is construct-
ed in modern style, surmounted by a bell, in which
the earthly character of the edifice is lost. Some of the
features which witnessed the erection and dedication of
the former house, participated in the joy of the occasion,
and their feelings were very different from those of the
ancient Jews on a similar occasion. If they wept, they
were tears of joy and gratitude, for the blessings
which God in mercy has imparted to them. The
Sabbath after church services were held in the new
house, and the Lord's Supper was administered to between 140
and 150 of the professed followers of Christ. Four were
on that occasion added to the church, making twelve
who have been received since the last conference.
One circumstance added to the solemnity of the oc-
casion, and brought tears in the eyes especially of
the youth, was the death of Zion mourned, and
her sanctuary and waste in this place. Dear
Hancock, who was one of the original members of
the church, was born to the house of God by his
son, who is now one of the acting deacons of the
church, and seated upon the platform near the table
during the administration of the supper. The aged man
survived the death of his son by the blessing of God,
both after Sabbath, for years to the place where he
died, and he was present when he had no minister of
the gospel to break unto them the bread of life. They
remembered the joy that filled his heart and was manifest
in all his actions, when the beloved Payson visited
them and preached the Gospel from house to house, at-
tended by divine influences of the Holy Spirit. They
remembered that he labored to them as father, watch-
ing over them and participating in their joys and syn-
chronizing in their sorrows. The young remembered the
fervency of his prayers and the earnestness of his ex-
hortations to them to remember their Creator in the days
of their youth: all felt as though they beheld his ven-
erable form for the last time at the table of the Lord in
April 6. It is indeed a mournful thought, that his
locks, his pained limbs, his trembling voice, his al-
most sightless eyes, and deafened ears, all proved that
he would remain here but a short time, and while
they could not wish that he should remain beyond his
appointed time in this vale of tears, all felt to pray
that a double portion of his spirit might rest upon
the youth who remained behind. There is one fact in
the early career of the late Mr. Hancock, which is an
encouragement to others in similar circumstances to
go and do likewise, that they might receive similar
blessings. In their darkest seasons and most gloomy times,
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